

# Millennial Star



Permission to the Star by Thomas Nelson and Sons, Ltd.

## **John The Baptist**

*He restored the Priesthood of Aaron to earth.*

(See pages 674 and 682)

# THE WORLD BROUGHT HOME

From over 200 of the world's foremost periodicals editors single out 30 to 35 outstanding articles, condense them, eliminate the superfluous, and still retain the essence and spirit of the original.

Here is reading that gives you mental equipment to meet the demands of modern life, a knowledge of the problems and achievements of the day, a cultural background, an inexhaustible source of conversational topics, and a new outlook on life.

## THE READERS DIGEST

Joseph W. Darling, 16, Ladas Drive, Belfast, is agent and will gladly send added information and a sample copy. Send your request now.

Published monthly. Subscription Rate 12/- a year.

---

## M.I.A. READING COURSE BOOKS

Season 1937-1938

Department	Book	Price (post paid)	
		s.	d.
Executive	The Man of Galilee, by Wendling	5	0
Adult	The Return to Religion, by Henry C. Link	8	5
Senior	The Return to Religion, by Henry C. Link	8	5
	Step a Little Higher, by John Henry Evans	6	0
M Men	Step a Little Higher, by John Henry Evans	6	0
	How to Win Friends and Influence People, by Dale Carnegie	10	0
Gleaner	Step a Little Higher, by John Henry Evans	6	0
	How to Win Friends and Influence People, by Dale Carnegie	10	0
Explorer	Real Persons, by Starbuck	5	0
Junior	North to the Orient, by Anne M. Lindbergh	12	0
Scout	Cowboy Hugh, by Walter H. Nicols	5	0

These prices are cash with order, send in your request promptly that we may order in one group, as the books must be ordered specially.

## THE MISSION BOOKSTORE,

5, Gordon Square, London, W.C.1.

# THE LATTER-DAY SAINTS' MILLENNIAL STAR

ESTABLISHED IN 1840

No. 42, Vol. 99

Thursday, October 21, 1937

The *Millennial Star* is published weekly by the British Mission of the Church of Jesus Christ of Latter-day Saints. Subscription price: 1s. 8d. for three months; 3s. 4d. for six months; and 6s. 6d. per year.

HUGH B. BROWN  
Publisher  
RICHARD R. LYMAN  
Editor  
PARRY D. SORENSEN  
Associate-Editor

5 Gordon Square, London, W.C.1, England

Museum 1354

*Jesus answered them, and said, My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.—John 7: 16, 17*

	Page
<b>CONTENTS</b>	
<b>EDITORIAL—</b>	
The Critics of Religion by <i>Richard R. Lyman</i> -	680
<b>CHURCH FEATURES—</b>	
Truth Unchanged by Time by <i>Elder Joseph F. Merrill</i>	674
John The Baptist Heard Again by <i>Elder James E. Talmage</i>	682
<b>SPECIAL FEATURES—</b>	
Test of A True Prophet by <i>Elder Parry D. Sorensen</i>	677
Life Abundant by <i>President O. F. Ursenbach</i> -	678
Manchester District Conference Notice - - -	679
Newcastle District Conference - - -	685
Centennial Conference Photos - - -	686
<b>DEPARTMENTS—</b>	
News of the Church in the World - - -	685
Of Current Interest - - -	687
From the Mission Field - - -	687

## **THIS WEEK'S COVER—**

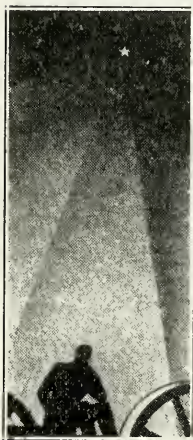
Pictured on this week's cover is John the Baptist, who heralded the advent of the Messiah, crying in the wilderness "Prepare ye the way of the Lord," and "Repent ye, for the kingdom of heaven is at hand." Announced by the angel Gabriel, his birth to Zacharias and Elizabeth was in fulfilment of prophecy, and he was foreordained to precede the Saviour with the doctrine of repentance and baptism. By the authority which he held he was privileged to baptize Jesus, who, though perfect, declared it necessary to "fulfil all righteousness." In May, 1829, this same John appeared to Joseph Smith and Oliver Cowdery as a resurrected being, and laying his hands upon them, ordained them to the Priesthood of Aaron, which comprises the authority to preach and minister the gospel of repentance and baptism by immersion for the remission of sins.



## TRUTH UNCHANGED BY TIME

By ELDER JOSEPH F. MERRILL

*Of the Council of the Twelve Apostles and Former President  
of the European Mission*



**A**BOUT two years ago I was asked by a very intelligent lady in London what the characteristic doctrines of Mormonism are. I recited some of the Articles of Faith. Her reply was that most of these could not be characteristics for she knew non-Mormons who believed many, if not all, of these Articles, though, she admitted, there might be some differences in detail. I answered we certainly have some major characteristic beliefs. What are they, do you say? They constitute the chief features of our message to the world. And however rapid the changes of the times in this or in future generations, these major characteristics will always remain fundamentals in our religious faith. Time cannot change or efface them. What are some of these?

The first one that I shall name is a belief in the divinity of Joseph Smith's call to set up Christ's authorized Church in this dispensation. We believe in the reality of his first great vision, wherein he saw the Father and the Son, heard their voices, and received messages from them. In this miraculous vision he learned that these two heavenly Beings are separate and distinct personalities in whose form man is made, thus confirming the teaching of Genesis that God created man in His own image.

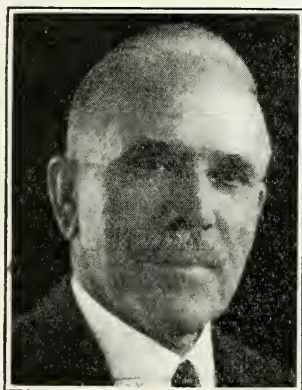
From that moment Joseph's ideas relative to the persons of the Father and the Son were correct and definite, and he taught them with convincing certainty, thus restoring to the world long lost precious truths. Their persons are limited in form to the bodies they occupy and are not diffused as an essence or shapeless entities throughout the immensity of space. They are real, living, glorified Personages. They had actually answered his earnest but simple prayer. He knew that they lived, for he had both seen and heard them. This definite knowledge of the personality of God had been lost to the world and with it a solid basis upon which faith could be built.

But further exceedingly important knowledge was later given to the Prophet. The Angel Moroni appeared to him. Who was Moroni? A tangible, resurrected personage who had lived upon the American continent about fourteen hundred years before. Moroni could be resurrected because Christ had previously been resurrected, breaking the bonds of death and thus achieving a victory over the grave not only for Himself but for all the human family. The reality of a bodily resurrection is a fact which became known to the youthful Prophet.

This knowledge was made doubly certain when the resur-

rected John the Baptist appeared to Joseph Smith and Oliver Cowdery May 15th, 1829, and ordained them to the Aaronic Priesthood. Both of these young men thus learned that tangible, resurrected beings live in the heavens.

Upon him and Oliver was bestowed the holy Priesthood through the laying on of hands of qualified personages sent from the throne of God. Thus the authority to act for and in the name of Christ was again restored to the earth and the Prophet was commissioned to set up Christ's own Church. He energetically went about doing this work. Now while there had been teachers and reformers before Joseph's day who were doubtless more or less inspired, getting glimpses of Gospel truths, none of them had received the Priesthood. Hence while their work and sacrifices were necessary to establish religious tolerance sufficient for the coming of the Prophet, none of them could organize Christ's Church, due to a lack of authority. Priesthood is a characteristic of Christ's Church and of none other.



Joseph F. Merrill

Another outstanding characteristic of our Faith is a belief in the divine authenticity of the Book of Mormon. I have many times said this book is perhaps the best physical evidence we can offer to the world of the divinity of the Prophet's call. With us this sacred volume is the most remarkable book in print to-day. It came forth through the miraculous manifestation of God's power. This claim is made for no other book in the English language. And though the Book of Mormon has been ridiculed and various hypotheses advanced to explain it, none of these has stood the test of investigation, hence has gone into discard. The Book perhaps stands more unimpeachable to-day than it has ever

stood before. Further, countless thousands who have read the Book in the way suggested in the 10th chapter of Moroni have solemnly testified that they know the Book is of divine origin. God revealed this truth to them.

The truth of this sacred Book is another fact that admits of no compromise. Yet we do not quarrel with honest doubters who do not believe in the divinity of this Book. But we are sorry for their unbelief, recognizing that faith is a gift of God, withheld from everyone who does not fulfil the conditions necessary to have faith. The Prophet Joseph tells us in section 130, Doctrine and Covenants: "There is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated. And when we obtain any blessing from God, it is by obedience to that law upon which it is predicated."

Another very important and highly distinguishing feature of Mormonism is the doctrine of the universality of the plan of salvation—of the saving and redeeming power of Jesus

Christ. The fact that the doctrine of salvation for the dead is a part of Mormonism is a powerful evidence that Joseph Smith was called of God and commissioned to restore to earth the Gospel of Jesus Christ in its plainness and fulness. Among all the scholars and teachers of religion in this and past generations, where can you find outside of this Church any one who understood or understands the significance of the Apostle Paul's question, "Else what shall they do which are baptized for the dead, if the dead rise not at all"? Or of Peter's statement, "For this cause was the Gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit."

During the winter of 1935-36 there was a series of weekly addresses on religion delivered in London over the radio. Most of the addresses were printed in the *Listener*, a weekly magazine published by the B.B.C. The magazine printed letters in its forum columns commenting on the addresses. Many of the letters declared Christianity, as the reverend doctors taught it, could not be true, for it pictured God as wholly unjust and unfair. To be saved, a confession of Christ in this life was necessary, the preachers taught. Yet the vast majority of the human family now dead, and many millions of people now living, had never even heard the name of Jesus Christ. Why, the writers asked, should all of these be damned through no fault of their own? Can there be a loving and just God who would do a thing so manifestly unfair and monstrous as this? No! the letter writers said.

**B**ut the glorious doctrine of salvation for the dead makes everything clear. It reveals God's all-comprehending love for His children and shows Him to be a wise, just and merciful Father. But the Christian ministry knew nothing of this beautiful doctrine. Where did Joseph Smith learn it? From his divine teachers and the revelations of God. There was no other source from which he could have learned it. Of this wonderful doctrine he knew more than the rest of all the world combined. Was he a prophet of God? Who can make an open-minded, thorough study of the character and teachings of the Prophet and deny his divine inspiration?

God is the Father of the spirits of all men. Not one of them will be denied the privilege of accepting of their Saviour, Jesus Christ. Every one born into mortality will have a chance to hear the Gospel in this life or in the life to come—in the spirit world beyond the grave. Death is only a separation of the spirit and the body. The latter returns to dust and the former to the spirit world to await the time when it will reunite with the body, for the resurrection will be universal and will eventually come to everyone born into mortality—unto both the just and the unjust. Not one will be denied. How beautiful and marvellous the plan!

In the spirit world there is great activity. The Elders of this Church who have gone thither are very busy preaching to those who once lived in mortality. Even during the brief period when the body of Jesus lay in the tomb the Master was not idle. "To-day," He said to the thief dying nearby on a cross, "shalt thou be with me in paradise"—a place in the spirit

(Continued on page 684)



## TEST OF A TRUE PROPHET

*By Elder Parry D. Sorensen*

**I**N the annals of Church history, one finds record of many interesting prophecies and their fulfilment. Most numerous are those uttered by the Prophet Joseph Smith during the few years he led the Church in its early days.

While the prophecies by Joseph Smith are the best known, and rightly so, there are many others which offer testimony to the fact that God's Priesthood and the authority to act in His name has been restored in the latter days. One such instance, singular in its facts and circumstances, concerns one of the men who first brought the Gospel to Britain in 1837.

He was Orson Hyde, who was a Cambellite minister when converted to Mormonism in 1831, only a year after the Church had been organized. That this man had been singled out in

the providence of Heaven to perform a special mission in the latter-day dispensation appears evident in the records of the blessing pronounced upon Elder Hyde's head when the Prophet confirmed him a member of the Church. At that time the Church leader uttered these prophetic words:

In due time thou shalt go to Jerusalem, the land of thy fathers and be a watchman unto the house of Israel; and by thy hands shall the Most High do a great work, which shall prepare the way and greatly facilitate the gathering of that people.

It was almost ten years later when Elder Hyde was

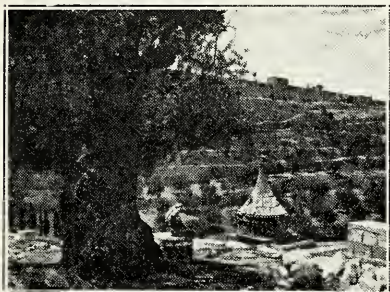
called in accordance with that blessing to go on a mission to the Holy Land and dedicate it for the return of the Jews to the country of their forefathers. It took him a year and a half to traverse the 8,000 miles between Nauvoo, Illinois, and Palestine. He went without purse or scrip, and once wrote to Elder Parley P. Pratt, then editor of the *Millennial Star* stating:

I have not time to tell you how many days I have been without food or how many snails I have eaten; but if I had had plenty of them, I should have done very well.

It was on October 24th, 1841, that Orson Hyde, a humble Mormon elder, who had travelled almost half around the world on this unusual mission, ascended the top of the Mount of Olives, just outside the city gates of Jerusalem and there offered a prayer of dedication for the return of the Jews to that land. Almost 2,000 years before, the Saviour had stood on that same sacred Mount and preached to His disciples. His prayer of dedication completed, Elder Hyde erected a pile of stones as a witness in accordance with ancient custom.

There were only 7,000 Jews living in Palestine when Elder

*(Continued on page 684)*



**Jerusalem City Wall**

*As seen from the Mount of Olives.*

## LIFE ABUNDANT

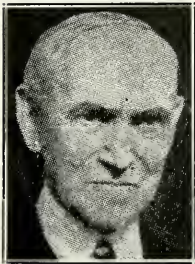
By PRESIDENT O. F. URSENBACH

*Of the French Mission*

**"I** AM come that ye might have life, and that ye might have it more abundantly," solemnly fell from the lips of our Lord.

What is that abundant life of which Jesus spoke? It is axiomatic that the Master meant for men to interpret life in all its majestic beauty, as He had felt and lived it during His short mortal career, and to weave from the warp and woof of experience those fundamentals that engender joy and gladness.

He who gropes through life unmindful of the hand that ever busy wheels the silent spheres, must not be disappointed if he passes from life never having tasted its true mission. Conversely, he who has learned to sense God's handiwork in every moss and cobweb, drinks of that precious nectar that flows from the wellsprings of life.



O. F. Ursenbach

As a child my poetically gifted mother taught me how to see in the leaf, flower, insect, bird, and beast, masterpieces of divine art, and to glory in the creations of a loving God. Knowing what a power this had on my young life, I have often wondered why thousands of children are not taught, while their minds are supple and pliable, those fundamentals essential to the life of every child.

He to whom a primrose, or even a noxious weed, is not a thing of beauty, obviously has never tasted deeply of life's true mission. On the other hand, he who with the poet, who, while contemplating the mystery of metamorphosis as he held a butterfly in his hands, said: "Could I but fathom you in all your history, man's climb to Godhood would lose its mystery," has really learned life through living it.

Instill in the mind of a child, or an adult for that matter, that an ugly dog is something more than a cur, a masterpiece of divine art, and you give him a true concept of aesthetic beauty to the engendering of soul value.

He who understands the simple perspective lines that focus upon a definite vanishing point, may, in each vista that greets his eye, dissect the majesty of fleeting visions. This alone is a powerful medium for the appreciation of what God manifests in His wondrous phenomena. The individual who muses in the great outdoors and at each turn absorbs vast panoramas of the divine, senses well what makes life worth living.

He who can gaze into the starry night and, in awe and amazement, consider how system into system runs, how solar centres are but units in clusters subservient to still greater central suns, again feels those heart-throbs that engender an appreciation of the richness that is implied in the astral vision.

Many high-souls climb the highway to life abundant, while



others with hearts seemingly closed to the divine impulse, eke out existences with an "eat, drink, and be merry, for to-morrow we die," attitude, to take with them, when the curtain is rung down, only a few withered leaves.

There is little that comes within our experience that is more soul-building than for one to feel and sense well the dawn, the glow, fully conscious of the very purposeful meaning of it all, and to know that he is, though feeling insignificantly small in himself, a unit in the great majestic scheme of creation. To him life is real, tangible, and potential. Such an individual will need no monument to mark the place.

If, in life, we can sense, feel, and absorb the eternal muse manifest in God's wondrous handiwork, as expressed in the flora and fauna of creation; if we can drink richly of the silent messages from the stars; if we can deeply revel in the con-

trasting shades from the white cloud against the ether blue, to those in the vast arena of all our out-doors, culminating in the evening tints amethyst, golden, and crimson; if we can see in man, God's greatest masterpiece; if we can sense the great philosophy of life, knowing that God lives and that Jesus Christ is the Redeemer of the world; that man is a son of God and brother to our Lord; that

### LIFE'S WONDROUS SONG

*By O. F. Ursenbach*

Be thou my muse as now this vesper song,  
While tranquil nature her sweet anthems raise;  
I hear the selfsame story all day long,  
That tells of love and peace, of joy and praise.

From days of childhood mine this treasured boon—  
This nectar quaffed from an eternal spring,  
To turn the darkest day to brightest noon,  
As this fond lyric vibrates each heart-string.

It comes not only in the songster's note—  
Not only in the tree, or flower, or bird—  
And not alone in crimson cloud remote,  
This music that from everywhere is heard.

But in the simplest, tiny little things,  
This wondrous something to me always sings.

Joseph Smith and his successors down to and including Heber J. Grant, are prophets, seers, and revelators; that Priesthood is inseparably connected with the powers of heaven; and that the Gospel is richly embodied in our souls—then, assuredly, we are living that very life expressed in the words of Jesus who said, "I am come that ye might have life, and that ye might have it more abundantly."

### MANCHESTER DISTRICT CONFERENCE NOTICE

The next district conference on the winter schedule is that of Manchester District on Sunday, October 24th. Meetings will be held in Rochdale in the Branch Chapel on Lower Sheriff Street, with the exception of the evening session, which

will be held in Pioneers' New Hall, Lord Street.

Leeds District conference will be held Sunday, October 31st, in the Bradford Branch Chapel, Woodlands Street, off City Road.

---

THURSDAY, OCTOBER 21, 1937

---

EDITORIAL

THE CRITICS OF RELIGION

The world to-day has in it many who not only criticize, but ridicule religion. The following discussion concerning who the critics of religion are and how valid are their criticisms is taken from an address by Dr. John T. Wahlquist, Professor at the University of Utah, and a member of the General Board of the Sunday Schools of the Church.

The incompetent critics are those considered first. They criticize religion although they have had no real religious experience. No one would make art critics out of those who are colour blind or music critics out of those who are tone-deaf. And so criticisms in regard to religion do not deserve serious consideration when they come from those who have not actually given religion serious thought and a fair, honest and conscientious trial.

Disappointed critics are those who feel that the Church has failed them in their hour of need, or perhaps they have found a Church official in some unethical act. The fallacy in this sort of reaction is illustrated by an analogy. Unquestionably some bankers are thieves. Does that mean that we should close the banks? Of course the Church in some of its daily manifestations is a human institution and "to err is human." Even though the Church is divine, it must manifest itself through works of men, and they should not be expected, at all times, to act in a manner above the human level.

There are those who fear that religion is an abnormal expression. They do not wish to be regarded as different from other individuals of their time. There can be no question that some religious practices, at different periods of history, have been on the fringe of normality and that some adherents to religious denominations are religious fanatics. However, again, should a group be condemned because of the activities of a few?

Let those who think religion an abnormal manifestation compare and contrast their associates who fall under the two categories, the religious and the non-religious. The man who associates himself with the Church finds strength in the association. He finds there a constant reminder of the fatherhood of God and the brotherhood of man. It is easy to note that the non-religious individual tends to be selfish, self centred and egotistical. Such individuals if they become associated with churches, tend to mellow, to become more sympathetic with others, and to be more careful in their actions.

Some students of science observe that there is a conflict between some of the statements of modern day science and some statements contained in the scriptures. Admittedly there are many such conflicts. Religion is not a science. People should not worry about harmonizing science and religion. The premise for this statement is the fact that science is human, consequently it is always changing. Judging the future by the past, the science of today will not be the science of to-morrow. Consequently the person who sets out to harmonize religion and science is not making contributions to either religion or science. Science will likely change. Religion is more than science. It is an over-view of the whole universe and its life.

Then there are those who undertake to make philosophies and religion out of their science. They hold that all experience which can be demonstrated and described in physical terms, falls within the realm of science, and that since no religious experience can be stated in physical terms, religion is an illusion. All such need but be reminded that mathematics, which is the key to all science and the basis of the claims of all science, does not itself occupy any space and it is non-temporal.

There is also that group of individuals who are overwhelmed with their own learning, who think they know so much that they cannot be religious. Professor Counts describes this liberal-minded upper middle class as follows:

Persons who are fairly well off, who have abandoned the faith of their fathers, who pride themselves on their open-mindedness and tolerance, who are full of good will and human sentiments, who have vague aspirations for world peace and human brotherhood, who can be counted upon to respond moderately to any appeal made in the name of charity and who perhaps serve to soften somewhat the bitter clashes of those real forces that govern the world, but who, in spite of their good qualities, have no deep and abiding loyalties, possess no convictions for which they would sacrifice over-much. These people have shown themselves entirely incapable of dealing with any of the great crises of our time—war, prosperity, or depression.

The thinkers are another group of critics who do not wish to be tied to the dead past, a group who feel that the Church is a carry-over from an age which is dead and buried. Some churches have probably eliminated good men because these men insisted upon the right to think. Historically speaking, some churches have been intolerant. The pages of history record many such instances.

There are those, too, who are not aware of the fact that they are rational beings, and consequently they do not concern themselves with their duties and responsibilities. These hope there is nothing to religion because it might interfere with their pleasure.

The Church of Jesus Christ of Latter-day Saints is founded upon a promise of continued revelation and the adherents of this particular Church are open-minded to the contributions of man, the scientist in his laboratory, the artist in his studio and all creative minds. "If there is anything virtuous, lovely or of good report or praiseworthy, we seek after these things."

—RICHARD R. LYMAN



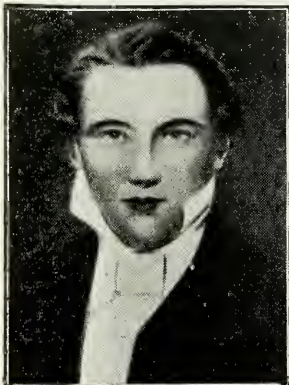
## JOHN THE BAPTIST HEARD AGAIN

*By Elder James E. Talmage*

### THIRD OF A SERIES

**T**HE personal ministry of Jesus Christ in the flesh was directly heralded by the preaching of John the Baptist, whose voice was that of one crying in the wilderness: "Repent ye, for the Kingdom of Heaven is at hand." The proclamation of the appointed harbinger was vindicated by the appearance of the Lord Himself, who came and opened the way of the Kingdom of God to all who would enter therein.

In these modern days that same John, now a resurrected personage, has again officiated on earth. In him was vested of old the authority of the Priesthood of Aaron. On the 15th of May, 1829, a heavenly messenger, who declared himself to be John known as the Baptist, appeared in light and glory, and, laying his hands upon the heads of the modern prophet Joseph Smith and Oliver Cowdery, a companion in the ministry, conferred upon them the Aaronic Priesthood. Thus was fulfilled in part the vision prophecy of the ancient Revelator, that in the last days an angel would come, "having the everlasting Gospel to preach unto them that dwell on the earth." (Revelation 14: 6, 7)



**Joseph Smith**

*Upon him the Aaronic Priesthood was conferred.*

Repentance, which stands eternally established as an indispensable condition of salvation, is to-day proclaimed anew under the authority of the restored Priesthood, and the call is to every nation, kindred, tongue, and people. The second advent of the Christ is near, and but little time remains to prepare for His coming, which shall be in power and great glory, to the accompaniment of the resurrection of the righteous dead, the glorification of the worthy who are still in the flesh, and the destruction of the wilfully and hopelessly wicked.

Repentance, as the ordained requirement whereby remission of sins may be attained, consists essentially in a genuine sorrow for sin and comprises: (1) a personal conviction of guilt; (2) an earnest desire to secure forgiveness; and (3) a resolute determination to forsake sin and follow the path of righteous living. The first step in the course of effective repentance consists in the acknowledgment or confession of sin before God; the second in the sinner forgiving those who have sinned against him; and the third in his acceptance of Christ's atoning sacrifice as shown by a willingness to obey the further requirements embodied in the Gospel of salvation.

Without sincere confession of sin repentance is impossible. The Apostle John declared the solemn truth:

"If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." (1 John 1: 8, 9)

In this modern age the voice of the Lord Jesus Christ has been heard to the same effect:

"By this ye may know if a man repenteth of his sins. Behold, he will confess them and forsake them." (D. & C. 58: 43)

The sinner must be willing to grant forgiveness to others if he would secure that boon to himself. In teaching us how to pray, the Lord specified the condition on which forgiveness may rationally be asked: "Forgive us our debts as we forgive our debtors." No hope of forgiveness is justified if in our hearts we are unforgiving, "For," said the Christ, "if ye forgive men their trespasses, your Heavenly Father will also forgive you: But if ye forgive not men their trespasses, neither will your Father forgive your trespasses." (Matthew 6: 14, 15)

Through His revelations to the restored Church in the current age, the Lord has emphasized this essential element of repentance:

"Wherefore, I say unto you, that ye ought to forgive one another: for he that forgiveth not his brother his trespasses standeth condemned before the Lord: for there remaineth in him the greater sin. I, the Lord, will forgive whom I will forgive, but of you it is required to forgive all men." (D. and C. 64: 9, 10)

**C**ontrite repentance will naturally lead the penitent to do all he can to make amends for past offences, and to comply with the conditions on which forgiveness is predicated. And as he learns that baptism at the hands of one invested with Divine authority is essential, he will seek such a servant of God, and humbly submit himself to the ordinance whereby citizenship in the Kingdom of God may be established.

Without repentance salvation is impossible. The Saviour followed the ringing call of His forerunner with command: "Repent ye and believe the Gospel." (Mark 1: 15) So also taught the Apostles of old, that God "commandeth all men everywhere to repent." (Acts 17: 30). And in the present dispensation the word of God has come through the Prophet Joseph Smith:

"And we know that all men must repent and believe on the name of Jesus Christ, and worship the Father in his name, and endure in faith on his name to the end, or they cannot be saved in the kingdom of God." (D. & C. 20: 29)

Against the awful danger of procrastination, whereby the ability to repent may be forfeited, the Book of Mormon solemnly warns:

"For behold, this life is the time for men to prepare to meet God; yea, behold the day of this life is the day for men to perform their labours. . . . For behold, if ye have procrastinated the day of your repentance, even until death, behold, ye have become subjected to the spirit of the devil, and he doth seal you his; therefore, the Spirit of the Lord hath withdrawn from you, and hath no place in you, and the devil hath all power over you." (Alma 34: 32, 35)

**TRUTH UNCHANGED BY TIME***(Concluded from page 676)*

world, but not heaven as we commonly understand the term. The Apostle Peter gave us light on this point when he wrote to Christ's whereabouts while His body lay in the tomb: "He went and preached unto the spirits in prison; which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water."

Is it not probable that very many more of God's children are to-day hearing and accepting the Gospel in the spirit world than they are doing here on earth. All our temples are busily engaged in doing vicarious work for the dead. This work will continue with an ever-increasing rate. More and more temples will be built and will be kept fully employed. The great doctrine of salvation for the dead is one of the most outstanding and characteristic of Mormonism and helps to stamp Joseph Smith as the greatest prophet who ever lived on earth, excepting only Jesus Christ Himself. Will the world not yet say there is no exaggeration in this statement? Very likely. For the world, at the moment indifferent to any religious propaganda, will show an increasing interest in the message of Mormonism. This is not said in boasting. It is only an indication of what will surely come.

**TEST OF A TRUE PROPHET***(Concluded from page 677)*

Hyde offered his dedicatory prayer on the Mount of Olives 96 years ago. To-day the Jewish population there numbers close to half a million.

But the story of Elder Hyde's mission does not end with the dedication. On his homeward journey, he made one of the most remarkable prophecies to be found in the history of the ancient or modern dispensations. It is contained in a letter he wrote from Trieste and which was published in the March, 1842, issue of the *Millennial Star*. One paragraph reads:

It was by political power and influence that the Jewish nation was broken down and dispersed abroad; and I will here hazard the opinion, that by political power and influence they will be gathered and built up; and further, that *England is destined in the wisdom and economy of heaven to stretch forth the arm of political power and advance in the front ranks of this glorious enterprise.*

Three-quarters of a century after that letter was written, General Sir Edmund Allenby led British troops into Jerusalem on December 11th, 1917. Since the war, Britain has had a mandate over Palestine.

Six thousand years ago, Moses gave the key to the testing of a true prophet. "When a prophet speaketh in the name of the Lord, if the thing follow not . . . thou shalt not be afraid of him." (Deuteronomy 18: 22) Obviously, if we are to know a true prophet we need look no farther than the fulfilment of his prophecies. Orson Hyde's mission to Palestine and the words of prophecy he wrote concerning the Holy Land have stood the test applied by Moses of old and have not been found wanting.



## NEWCASTLE DISTRICT CONFERENCE

More than 200 people were in attendance at the evening session of Newcastle District conference, held Sunday, October 17th, in Queen's Hall, South Shields. President Hugh B. Brown was principal speaker at the meeting, conducted by District President Frederick William Oates. Other evening speakers included Elders Norman H. Roberts, Walter D. Woffinden, William G. Woffinden, and Arlond T. Christensen.

Brother George Wappett, first counsellor in the district presidency, conducted the afternoon session, at which President Brown, President Oates, Supervising Elder Victor Blaine Hart, Elders O. Clifford

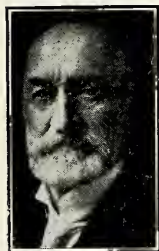
Merrill, Laurel T. Pugmire and C. Claude Robbins were speakers.

Those who spoke at the morning meeting, conducted by President Oates, included Elders Grant E. Blanch, George D. Bryson, W. James Telford, Leslie W. Dunn, John E. Cameron, Frank A. Martin and Mac C. Matheson. A testimony meeting was also held Sunday morning.

Music for the conference sessions was provided by the Millennial Chorus, a vocal trio composed of Sisters Gladys Quayle, Ellen Oates, and Irene Maxwell, and Sister Ivy A. Morris, who sang a vocal solo.

## NEWS OF THE CHURCH IN THE WORLD

**OCTOBER** and April are always months of more than usual interest for Latter-day Saints. For it is during the first week of these two months that the Annual and Semi-Annual General Conferences convene in the world-famous Salt Lake Tabernacle. From near and far, members come to attend the sessions and hear words of counsel, advice and inspiration from Church leaders.



**President Grant**  
*Presides.*

Every one of the 118 stakes in the United States, Canada, Mexico and Hawaii is represented at these twice-yearly gatherings. In addition members from other countries are usually in attendance.

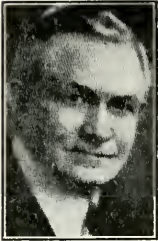
**THE BRITISH MISSION** Centennial celebration of the past summer was prominently mentioned at the 108th Semi-Annual Conference,

which was held October 1st to 3rd. President Heber J. Grant and his First Counsellor, President J. Reuben Clark, Jr., who both attended the Centennial and visited many of the European missions as well, told of their travels and experiences.

**PRESIDENT GRANT** recalled his three-month's trip in detail at the opening session of the conference and made special reference to the Centennial celebration, praising it highly. He also mentioned the changed attitude toward the Church which he found everywhere, particularly in Britain, contrasting it with his experiences thirty years ago when he presided over the British and European Missions.

**CHURCH MEMBERS** heard more about the British Mission from Elder Joseph J. Cannon, who was recently succeeded in the Mission presidency by President Hugh B. Brown. In addition, many other recently released mission presidents gave interesting accounts of their experiences and the condition of the Church and its members in their fields of labour.

**ANOTHER HIGHLIGHT** of the recent conference was an address by President David O. McKay, second counsellor in the First Presidency, which was heard by millions of radio listeners in Canada and the United States. It was released over the Columbia Broadcasting System's "Church of the Air."



President McKay  
Radio Speaker.

President McKay's address was preceded by a half hour programme of music by the Tabernacle Choir and Organ, which is broadcast every Sunday morning throughout America by the Columbia System.

**FOR A YEAR** and a half the Church Security Programme has been in operation among the Stakes of the Church, and the success of this new undertaking was another major topic at the conference. The Security Programme also occupied much of the attention of Relief Society members who held their conference sessions in the Assembly Hall during the two days preceding the General Conference.

**ANOTHER ORGANIZATION** holding its conference was the Genealogical Society. Five thousand were in attendance at a session held in the Tabernacle. The interest manifest in the activities of this organization shows that the prophetic words found in Malachi 4: 5-6 are seeing literal fulfilment in these latter days.

**OF THE 26 MEN** who constitute the General Authorities of the Church, 25 were in attendance at

the conference. The only absentee was President Richard R. Lyman, of the Council of the Twelve Apostles, who is in London presiding over the European Mission.

**TEN THOUSAND** members of the Sunday School, most of them officers and teachers, gathered in the Tabernacle on Sunday evening, the concluding day of the conference. The vast assemblage paid tribute to Elder George D. Pyp-er, 77 year old Superintendent of the Deseret Sunday School Union. Dr. Adam S. Bennion, member of the General Board, said of Elder Pyp-er that "to accomplish his work in the Sunday School had required some of the faith of Abraham, the gift of music of David, the affection of Solomon, and the patience of Job—all crowned with the love and devotion of the Master." For the past two-score years Elder Pyp-er has been an officer in the Sunday School organization. He was among the visitors at the Centennial celebration.



Elder Pyp-er  
Honoured

**THE CONCLUDING** sessions of the conference on Sunday, October 3rd, attracted near-record crowds to the Temple Square. Approximately 16,000 members were in the Tabernacle, Assembly Hall and in the Temple Square. Those unable to get inside the Tabernacle heard proceedings of the sessions broadcast by means of a public address system. Every session was broadcast to western America by Station KSL.

## CENTENNIAL CONFERENCE PHOTOS

Photos taken at Centennial Conference which appeared in the *Star* of August 19th may still be obtained from the *Millennial Star*. They will be available until November 1st. Address your orders to Picture Editor, *Millennial Star*, 5 Gordon Square, London, W.C.1. Price of the pictures is 3d. per print, post paid. Remittance must accompany each order.

## OF CURRENT INTEREST

**PEACE INSTRUCTION** is to be given to students in South Australian Schools. To direct the thoughts of boys and girls along lines of peace achievement, the League of Nations Union has arranged the study groups in private institutions and secondary schools. Discussions have been arranged to extend over three months, and leading public men, particularly those associated with related organizations, have agreed to speak to the children. All the lectures are taking as their main theme the work "Possible Peace" of W. McMahon Ball, senior lecturer in political philosophy at the University of Melbourne.

**WATERPROOFING** process has been demonstrated by the Manchester Dyestuffs Group of the Imperial Chemical Industries, which is claimed will render suits and dresses of cotton, wool, silk, rayon, velvet or linen as effective against wet weather as a light mackintosh. When Velan, as the new discovery is called, is applied to the cloth, it does not merely close the interstices of the cloth or coat fibres, but combines with the material to create new compounds, making the fabric immune to water. Velanized products now under production will probably be retailed within six months.

## FROM THE MISSION FIELD

### Doings in the Districts—

**LIVERPOOL**—On Tuesday evening, September 23rd, members and friends met in the Preston Branch hall for the opening concert of the M.I.A. season. Sisters Gertrude Corless and Bessie Corless were in charge of the affair. The programme included violin solos by Messrs. Christopher Brierley and Harold Wigglesworth, a male trio by Brothers William Scott, Clifford Hartley, and Mr. Wigglesworth, a conjuring display by Brother Hartley assisted by Brothers Scott and Harold Corless, and solos by Elder Mark P. Lyman, and Sister Laura Winn accompanied by Sister Irene Winn.

Parties were recently held in Burnley at the home of Mrs. Annie Harvey, assisted by Brother Willie Duckworth, Sister Alice E. Grimes, and at the home of Brother John E. Owens, sponsored by Sister Grimes.

A good attendance marked the Harvest Festival of Accrington Branch. A generous contribution of produce was sold on the following Tuesday evening.

**MANCHESTER**—The Beehive girls of Rochdale Branch sponsored a social in the Chapel on Saturday, October 2nd. The programme given

by members of the class included a gypsy band, a chorus, and a sailor's hornpipe dance. Sister Sarah Kesh supervised the affair.

A supper was given at the home of Brother John T. Brown for the football club. About sixty members and friends were present. Arrangements were made by Brother Brown and Mr. Jack D. Gibson, and Mr. Tom Proctor, club secretary, and Mr. Leonard Fitton, vice-president, took charge.

**SHEFFIELD**—The Doncaster Branch M.I.A. was re-organized on Sunday, October 3rd, and officers named as follows: Y.W.M.I.A. president, Muriel Ianson-Holton; counsellors, Dora Smith and Ethel Siddall; secretary, Joan Crundell; Y.M.M.I.A. president, Cyril Burton; counsellors, James Burton, Jr., and Frank Smith; secretary, Ralph Burton. The organization enjoyed a skating party on Saturday afternoon, October 9th, at the Lido Skating Rink, and a social which followed at the Branch hall.

**LEEDS**—An M.I.A. party was given at the home of Sister Bertha M. Farrell on Wednesday, September 29th. After a lantern lecture, "Forgotten Empires," by Elders Arthur W. Jorgenson and Marvin G. But-



terworth, a supper was served.

The Harvest Festival of Leeds Branch was held on Sunday, October 3rd, under the auspices of the M.I.A. Speakers were Sisters Ivy Mence and Bertha M. Farrell, Brother Samuel Mitcheal, and Elder Butterworth. Produce was sold in aid of Relief Society funds.

A supper was given by Sister Annie Wigglesworth at her home on Saturday, October 9th. After the meal the group played games and spent a social evening.

A baptismal service was held in the Bradford Chapel on Sunday, October 10th, under the direction of Bishop Henry M. Taggart, supervising elder. Patricia Sheila Catherine James was baptized by Elder Ivan D. Vorhees and confirmed by Bishop Taggart; and Regina Golding Kimberly was baptized and confirmed by Brother Thomas I. Watkins.

NOTTINGHAM—A farewell social for Elder Reginald Hunsaker, who has been transferred from the District, was given by Leicester M.I.A. on Wednesday, October 6th. A special request programme included a short play by members of the M.I.A. The social activity was under the direction of Y.W.M.I.A. President Elsie Pole and Sister Grace Parker. Approximately fifty people were in attendance, and Elder Hunsaker was presented with a token of remembrance.

BRISTOL—Cecilia Nellie Kilford, of Salisbury, was baptized in the River Avon by Elder William B. Hawkins on Sunday, September 26th, and confirmed that evening in the Bristol Branch sacrament meeting by Supervising Elder Carl B. Bradshaw.

Upon invitation several addresses have recently been delivered in Bristol before the St. Jude's Adult School and Women's Adult School, by Elders Carl B. Bradshaw, Louis C. Larsen, and William B. Hawkins.

IRISH—At a baptismal service held in Belfast Branch hall on Saturday, October 2nd, the following were baptized and confirmed: Margaret Allen, baptized by Supervising Elder Eldon T. Lindsay and confirmed by Elder Clarence R. Silver; Mary Allen, baptized by Elder Ross S. Layton and confirmed by Elder

Norman E. Weston; Nina Armstrong, baptized by Elder Silver and confirmed by Elder Ranald H. Hebbon; and Margaret Harkins, baptized by Elder Weston and confirmed by Branch President Joseph W. Darling. The meeting was conducted by Elder Hebbon.

Approximately two hundred people were in attendance at the evening session of the Belfast Branch Harvest Festival, on Sunday, October 10th. Speakers were Elder E. Leon Mather, representing President Hugh B. Brown, Supervising Elder Eldon T. Lindsay, Sisters Jean B. Cussans and Mary Mogerley, and Branch President Joseph W. Darling. The meeting was under the direction of the Relief Society and conducted by Sister Lydia Ditty.

At the afternoon session talks were given by Elder Ross S. Layton, Sister Gertrude Horlacher, Brother Joseph Ditty, Sister May Gardner, lady missionary, Sister Ruby Gillen and Elder Mather. Speakers at the morning session were District President Christian Steele, Elder Mather, Brother Robert Collins, Elders Ranald H. Hebbon, Clarence R. Silver and Coe R. Larkin, and Sister Ellen Rose, lady missionary.

Music for the meetings consisted of vocal solos by Sisters Horlacher and Rose, duets by Sister Margaret J. McAlpine and Miss Lucy Kane, Miss Dinah Ferguson and President Darling, and Sisters Gillen and Cussans, a trumpet solo by Mr. Jack McAlpine, and a chorus by the Primary children. Fruit and vegetables contributed were sold on the Monday following, and proceeds given to Relief Society funds.

BIRMINGHAM — Nuneaton Branch held its Harvest Festival at the Masonic Hall on Sunday, October 10th. The meeting was conducted by Branch President William T. Nightingale, and speakers were Brothers George E. Hunter and William St. John Yates, and Elder D. Maxwell Butler. Music was furnished by a quartette composed of Brothers Norman Dunn and George E. Hunter, and Sisters Lucy Nightingale and Sarah Seckington. The large display of vegetables, fruit and flowers was sold the following evening, and proceeds will be used to buy hymn books for the Branch.

## LATTER-DAY SAINT MEETING PLACES IN BRITAIN

- Aberdeen:**  
Corn Exchange,  
Hadden Street,  
Off Market Street
- Accrington:**  
L. D. S. Hall,  
Over 9, Church St.
- Airdrie:**  
L. D. S. Hall,  
40, Hallcraig Street.
- Barnsley:**  
Arcade Buildings.
- Batley:**  
L. D. S. Hall,  
13, Wellington Street.
- Beljast:**  
Arcade Buildings,  
122, Upper North St.
- Birmingham:**  
L. D. S. Chapel,  
23, Booth Street.  
Handsworth.  
Council Schools,  
Stratford Road,  
Sparkbrook.
- Blackburn:**  
L. D. S. Hall,  
St. Peter's Street.
- Bolton:**  
Corporation  
Chambers.
- Bradford:**  
L. D. S. Chapel,  
Woodlands Street,  
Off City Road.
- Brighton:**  
105, Queen's Road.
- Bristol:**  
Hannah More Hall,  
45, Park St., Clifton.
- Burnley:**  
L. D. S. Chapel,  
1, Liverpool Road,  
Rosegrove.
- Cardiff:**  
Enquire:  
98, Albany Road.
- Clayton:**  
Central Hall.
- Derby:**  
Unity Hall.
- Doncaster:**  
L. D. S. Hall,  
Trafford Street.
- Dublin:**  
L. D. S. Hall,  
8, Merrion Row.
- Eastwood:**  
Library, Church St.
- Edinburgh:**  
Ruskin House,  
15, Windsor Street.
- Gainsborough:**  
L. D. S. Hall,  
Curtis Yard.
- Gateshead:**  
Westfield Hall,  
Westfield Terrace.
- Glasgow:**  
L. D. S. Hall,  
4, Nelson St.
- Graysend:**  
Freeborn Hall,  
Peacock Street.
- Great Yarmouth:**  
L. D. S. Hall,  
66a, South Quay.
- Grimsby:**  
Thrift Hall,  
Pasture Street.
- Halifax:**  
L. D. S. Hall,  
35, Brinton Terrace,  
Off Hansen Lane.
- Hexham:**  
Deseret,  
Alexandra Terrace.
- Hucknall:**  
Byron Buildings.
- Hull:**  
L. D. S. Chapel,  
Wellington Lane, and  
Berkeley Street.
- Hyde:**  
L. D. S. Hall,  
Reynold Street.
- Kidderminster:**  
L. D. S. Chapel,  
Park Street.
- Leeds:**  
L. D. S. Hall,  
5, Westfield Road.
- Leicester:**  
All Saints' Open,  
Great Central Street.
- Letchworth:**  
Vasanta Hall,  
Gernon Walk.
- Liverpool:**  
L. D. S. Chapel,  
301, Edge Lane.
- London:**  
L. D. S. Chapel,  
59, Clissold Rd., N.16.  
Ravenslea,  
149, Nightingale Lane,  
S.W.12.  
22, Doggett Road,  
S.E.6.
- Loughborough:**  
Adult School.
- Lowestoft:**  
L. D. S. Hall,  
20, Clapham Road.
- Luton:**  
Dallow Road Hall,  
Corner of Dallow and  
Naseby Roads.
- Mansfield:**  
39a, Albert Street.
- Manchester:**  
L. D. S. Hall,  
88, Clarendon Road.
- Merthyr Tydfil:**  
L. D. S. Chapel,  
Penyard Road.
- Middlesbrough:**  
L. D. S. Hall,  
188, Linthorpe Road.
- Nelson:**  
L. D. S. Hall,  
10, Hibson Road.
- Northampton:**  
L. D. S. Chapel,  
89, St. Michael's Str.
- North Walsham:**  
Enquire:  
32, Norwich Road.
- Nottingham:**  
L. D. S. Hall,  
8, Southwell Road.
- Norwich:**  
L. D. S. Chapel,  
60, Park Lane.
- Nuneaton:**  
Masonic Hall.
- Oldham:**  
L. D. S. Hall,  
Neville Street,
- Plymouth:**  
L. D. S. Hall,  
34, Park Street,  
Tavistock Road.
- Pontllunfraith:**  
Enquire:  
81, Brynteg Street.
- Portsmouth:**  
Pimco Hall,  
Heidelberg Road,  
Southsea.
- Preston, Lancs:**  
L. D. S. Hall,  
96, Friargate.
- Rawmarsh:**  
L. D. S. Hall,  
Main Street.
- Rochdale:**  
L. D. S. Chapel,  
Lower Sheriff St.
- Sheffield:**  
L. D. S. Chapel,  
Corner of Ellesmere  
and Lyons Roads.
- Shildon:**  
L. D. S. Hall,  
100, Main Street.
- Skelton:**  
Scott Rooms,  
Boosebeck Road,  
Skelton Green.
- South Shields:**  
L. D. S. Chapel,  
98, Fowler Street.
- St. Albans:**  
49, Spencer Street.
- Sunderland:**  
L. D. S. Chapel,  
18, Tunstall Road.
- Tipton - Wolverhampton:**  
L. D. S. Hall,  
Washington Building,  
Berry Street.
- Varteg:**  
Memorial Hall.
- West Hartlepool:**  
L. D. S. Chapel,  
7, Osborne Road.
- Wigan:**  
L and Y Station.

# To NEW YORK



*Weekly Sailings from Southampton Docks*

*The Famous Favourites*

**WASHINGTON MANHATTAN**

**November 5**

**November 19**

*The Popular "Presidents"*

**ROOSEVELT**

**November 12**

**HARDING**

**November 26**

**ONE-CLASS-ONLY SERVICES**

Every Friday, London direct to New York. Alternate Fridays, Liverpool via Belfast to Boston and New York. Alternate Mondays — BALTIMORE MAIL LINE — Southampton direct to Norfolk and Baltimore.

*Low Through Rates to California*

**UNITED STATES LINES**

**BALTIMORE MAIL LINE • PANAMA PACIFIC LINE**

**7 Haymarket, S.W.1 (Whitehall 4162) & 38 Leadenhall St. E.C.3 (Royal 6677)**

**And All Authorised Agents**